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THE SECRET
HISTORY
O.F THE
FREE-MASONS.

Discover'd, &c.



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THE SECRET
HISTORY
OF THE
FREE - MASONs,
BEING AN
Accidental Discovery,
OF THE
CEREMONIES
Made Use of in the several
LODGES,

Upon the Admittance of a Brother as a Free and Accepted
MASON ; with the Charge, Oath, and private Ar-
ticles, given to him at the Time of his Admittance.

Printed from the Old Original Record of the Society ;
with some Observations, Reflections, and Critical Re-
marks on the New *Constitution* Book of the *Free-Masons*,
written by James Anderson, A. M. and dedicated to
the Duke of Montague, by J. T. Desaguliers, L. L. D.
Deputy Grand Master.

With a short Dictionary of private Signs, or Signals.

The Second Edition.

L O N D O N :

Printed for S A M. BRISCOE, at the Bell-Savage, on
Ludgate-Hill, and the Sun against John's Coffee-House Smi-
thin's-Alley, Royal-Exchange. F. Jackson, in the Bell-Mall.

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THE
P R E F A C E.

HT may seem strange to some of the unthinking Part of Mankind, who value not Antiquity as they ought to do, to think how such an inestimable Piece as this History of the Free-Masons is, with the Ceremonies belonging thereto, shou'd have been kept secret from the World for so many Ages, and no Body yet divulg'd it, after the Manner as is here set forth ; the Thing in the Dress it appears, seems to be of near 300 Years Translation into the English

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English Language; and as to the Original from whence taken it admits of various disputes among the learned whether it was done from the Arabick, Syriac, Coptic, Chaldee, Hebrew, Greek, Latin, Welch, or High-Dutch: But some curious Talmudists among the Jews, and the Chaldean Magi, do assert the Original of this Copy was found by Moses in search after the Burial Place of Adam, in whose Monumental Stone-Coffin it is suppos'd he met with other invaluable Materials which enabled him to compile that Part of the History of the World, before the Deluge, which some Infidels are apt to cavil at, as if it was probable so many Ages as were between Adam, and Moses should be lost, without solid Traditions to support the Facts of Moses's History, from whence and other Holy Writers a great many Hints are here taken.

The PREFACE. iii

The Reader is here to take Notice, that this is the Original Constitution of the Free-Masons, wherein the Grand-Secret is contain'd, and which might have remain'd so, as many Ages as it hath been hitherto kept, had it not been for an accidental Discovery which is too dangerous a Secret to broach: For as the Rosy-Crucians and Adepts, Brothers of the same Fraternity, or Order, who derived themselves from Hermes Trismegistus, which some call Moses, held a great Rank in the World, 'till an unlucky Discovery of the Grand-Secret by means of an unfortunate Fellow at Vienna, who leaving the Key of his Room in the Door, the Land-lady who was jealous of missing several Pewter Pots and Dishes, had the Curiosity to peep into his Room, and to her grand Surprize found 'em all converted into Gold and

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and Silver ; away goes the good Woman fetches an Officer of Justice, seizes poor Culprit'ere his Breeches cou'd be tuck'd up, and carrying him before a Magistrate for the loss of her baser Metal, he Escapes, and running into the Imperial Court, throws himself down at the Emperor's Feet, but being close pursued by Justice, had no other Time but to ask his Life; the Emperor amaz'd, ask'd the Reason, his Answer was, he had forfeited his Life by robbing his Landlady of her Pewter Pots, and transmuting them into Gold ; is that all quothe Emperor, order them to be brought hither, I'll secure your Life, provided all the Pewter, &c. in the Imperial Palace be converted into standard Gold, or Silver : The Man was doom'd the remaining part of his Life to the Mines in Germany, and the Secret was discover'd.

T H E



THE
HISTORY
OF THE
FREE-MASONS,
NOW
Miraculously Discover'd.



HE Might of the Father of Heaven, with the Wisdom of his Glorious Son, through the Goodness of the Holy Ghost, which be Three Persons in One Godhead, be with us at our Beginning, and give us Grace so to govern

B

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us in our Living, that we may come to the Bliss that never shall have ending.

GOOD BRETHREN and FELLOWS, our Purpose is to let you know how, and in what Manner this Craft of *MASONRY* was begun; and afterwards how it was Founded by worthy Kings and Princes, and many other Worthy Men: And also to them that be here we will declare the CHARGE that doth belong to every True *MASON* to keep; for in good Faith, if you take heed thereunto, it is well kept, for a worthy Craft, and curious Science; for there be Seven *Liberal SCIENCES*, of which, *Grammar*, *Rhetorick*, *Logick*, *Arithmetick*, *Geometry*, *Musick*, and *Astronomy*.

GRAMMAR teacheth a Man to Speak and Write truly.

RHETORICK teacheth a Man to Speak Fair and in Subtile Terms.

LOGICK, teacheth to discern Truth from Falshood.

ARITH.

of the FREE-MASONS. 3

ARITHMETICK, teacheth to Reckon and Count all Manner of Numbers.

GEOMETRY, teacheth to Mete and Measure the Earth, and the Things of the same, of which **SCIENCE** is **MASONRY**.

MUSICK, that teacheth the Voice, as Harp and Organ.

ASTRONOMY teacheth to know the Course of the Sun and Moon, and other Ornaments of the Heavens.

THE *Seven Liberal SCIENCES* are all but One **SCIENCE**, that is to say, *GEOMETRY*.

THUS a Man may prove that all the **SCIENCES** in the World be found in *GEOMETRY*; for it teacheth Mete Measure, Ponderation, and Weight of all Kinds of Earth; and there is no Man worketh by any Craft, but he worketh by some Measure; and no Man Buyeth and Selleth but by Measure and Weight; and all *GEOMETRICIANS, CRAFTSMEN,*

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MEN, and MERCHANTS, find out the Seven SCIENCES; especially PLOUGH-MEM, and TILLERS of all Manner of GRAIN, both Corn, Seeds, Vines, Plants, TILLERS of all other Fruits; for neither GRAMMAR nor ASTRONOMY, or any of all These can find a Man to Measure, or Mete, without GEOMETRY, wherefore I think that SCIENCE most Worthy.

THAT findeth how this Worthy SCIENCE was first found out: I shall tell you, before NOAH's Flood there was a Man called LAMECH, as it is Written in the Fourth Chapter of GENESIS; and LAMECH had Two Wives, the One Wife was called ADAH, and the other ZILLAH; and by the first Wife ADAH he begat Two Sons, the one was called JABAL, and the other JUBAL: And by the other Wife he had One Son and One Daughter, and these Four Children found out the Beginning of all CRAFTS in the World.

THIS JABAL was the Oldest Son, and he found out the Craft of GEOMETRY, and he parted Flocks, Sheep, and Lambs

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Lambs in the Fields ; and he First Wrought House of Stone, &c. there as it is noted in the Chapter above said, &c. his Brother *JUBAL* found Mufick of HARP and ORGAN ; and the 3d Brother, *TUBAL*, found the *Smiths Craft*, as of Iron and Steel ; and their Sister found out Weaving, Spinning, and Knitting : And these Children did know that God would take Vengeance for Sin, either by Fire or Water, therefore they wrote the SCIENCES, what they found, in Two Pillars of Stone, that they might be found after the Flood : That one Stone was called *Marble*, and that cannot burn with Fire : The other called *Loteras*, that cannot drown with Water : Our Intent is to let you know truly, and in what Manner these Stones were found that these CRAFTS were Written on.

THIS Greek HERMEN, is he that was Son unto *CUS*, and was Son unto *SEM*, the which was Son unto *NOAH*; the same HERMEN was after called HERMES, the Father of the Wise Men, and he found out the Two Pillars of Stone, the SCIENCES written therein, and taught them hereinforth at the making of the Tower of *Babylon*:

There

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There was the Craft of *MASONRY* first found and made much of. And the King of *Babylon* that was called *HEMBROTH*, or *NEMBROTH*, was a *MASON*, and loved well the CRAFT, as it is said by the Masters of the Stories : And when the Cities of *EAST ASIA* should be made, *HEMBROTH* the King of *Babylon* sent thither Sixty *MASONS* at the Desire of the King of *NINIVETH* his Cousin : And they went forth, and he gave them Charges after this Manner ; That they should be True, and Love Truly together ; and that they should serve their Lord Truly for their Payment, so that he might have Worship for sending of them to him : And other Charges he gave them, and this was the first Time that any *MASON* had any Charge of his CRAFT. Moreover, when *ABRAHAM* and *SARAH* his Wife went into *Egypt* they were taught the Seven SCIENCES unto the *Egyptians*, and had a worthy Scholar call'd *EACHLID*, and he learned right well, and was Master of all the Seven SCIENCES : And in his Days it befel, that the Lords and States of the Realm had so many Sons, which they had begat, some by their

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their Wives, and some by their Ladies of the Realm, for that Land is a Holy Land, and a plentious Generation, and they had no Living competent for their Children: Wherefore they made much Sorrow, and the King made a great Counsel, and a great Parliament, to know how they might find their Children, and they could find no good Ways; and he caused a Cry to be made throughout the Realm, if there were any Man that could Inform him, that he should be well Rewarded, and hold him well paid.

A F T E R this Cry was made came this Worthy Clerk *E A C H L I D*, and said unto the King, and all his Great Lords, *If you will take us, your Children to Govern, and Teach them Honestly, let it be under Condition you will Grant them and me a Commission that I may have Power to Rule them Honestly, as the SCIENCE ought to be Ruled.* And the King and his Council granted them a VOW, and sealed that Commission, and then that Doctor took to him the Lords Sons, and taught the Worthy SCIENCE of GEOMETRY, Practice to

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to work Mysteries of all Manner of Works that belong to Building of Castles, all Manner of Courts and Temples, and Churches, with all other Building: And he gave them Charge on this Manner; first they should be True to the King and to the Lord that they served, and that they shou'd Love well together, and be True to one another; and that they should call one another Fellows, and not Servants, nor his Knave, nor any foul Names; and that they shou'd truly deserve their Payment to the Lord that they serve; and that they should Ordain the Wifest to be the Masters of the Work, whereby he should not be evil served, and they ashamed; and that they should call him the Governour of the Work whilst they worked with him; and many other Charges which are too long to tell; and to all these Charges he made them swear the Great Oath that Men used to swear at that Time, and ordained for them reasonable Payment, that they might live by it Honestly; and also that they should come and Assemble there together, that they might have Counsel in their *CRAFT* how they might work best to serve their Lord for their Profit and Worship; and to correct them-

of the F R E E - M A S O N S. 9

themselves if they have trespassed ; thus the CRAFT of GEOMETRY was governed there, and the worthy Master called it GEOMETRY, and it is called MASONRY in this Land.

Since long after the Children of *Israel* were come into the Land of *Bethel*, now called amongst us the Country of *Hierusalem*, the holy City, that is with them, *Templum Dei*; and the same King DAVID loved MASONS well, and cherished them, and gave them good Payment ; and he gave them Charges that afterwards, and after the Decease of King DAVID, SOLOMON his Son performed out the Temple that his Father had begun ; and he sent after for MASONS out of divers Lands and gathered them together.

SO that he had Eighty Thousand of them, and they were named MASONS, and he had Three Thousand that were ordained to be Masters and Governours of that Work.

And there was a King of another Nation that was called HYROM, and

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he loved well King *S O L O M O N*, and gave him Timber for his Work ; he had a Son was called *A T N O N*, and he was Master of *G E O M E T R Y*, and he was Chief Master of all the *M A S O N S*, and Masters of all his gravening Work, and all other of *M A S O N R Y* that belongeth to the Temple, and this witnesseth the Bible, in the 5th Book of *K i n g s*, and elsewhere.

And this same *S O L O M O N* confirmed both Charges and Manners that his Father had given to *M A S O N R Y* confirmed in the Country of *H i e r u - f a l e m*, and in many other Kingdoms, glorious *C R A F T S - M E N* walking abroad into divers Countries, some because of learning more *C R A F T Y*, and others to teach them more *C R A F T*.

And so it befel that a curious *M A S O N* that was named *N A I N U S G R A C C U S*, that had been at the making of *S O L O M O N*'s Temple, and came into *F r a n c e*, and he taught the *C R A F T* of *M A S O N R Y* to a Man of *F r a n c e*, that was named *C H A R L E S M A R T I L L*, and he loved

of the FREE-MASONS. II

loved well his *CRAFT*; and drew to him this *NAINUS GRACCUS* aforesaid, and learned of him Charges and Manners.

And afterwards, by the Grace of God, he was elected to be KING of *France*; and when he was in his Estate, he took to him many *MASONS*, and made *MASONS* there that were none, and set them on Work, and gave them both Charges and Manners, and good Payment as he had learned of other *MASONS*, and confirmed their Charter from Year to Year to hold their Assembly; and thus came the *CRAFT* into *France*.

And *England* all this Season stood void, as for any Charge of *MASONRY*, until the Time of St. *ALBON*, and in his Time the King of *England*, that was a Pagan, he walled the Town Wall, which is now called St. *ALBONS*.

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And so in St. *ALBON*'s Time, a worthy Knight was Steward to the King, and had Government of the Realm, and also of the making of the Town Walls, and he loved well *MASONS* and cherished them.

And he made their Payment right good standing Wages as the Realm did require, for he gave them every Week Three Shillings Six Pence to their double Wages: Before that Time throughout all the Land a *MASON* took but a Penny a Day, and next to that Time St. *ALBON* mended it, and got them a Charter of the King, and his Council gave it the Name of Assembly, and thereat he was himself, and *MASONS*, and gave them Charges as you shall hear afterwards right.

After the Death of St. *ALBON* there came Wars into *England*, through divers Commotions, so that the good Rule of *MASONS* was

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was quite destroy'd until the Time of King *A T H E L S T O N*, that was a worthy King in *England*.

And he built many other Buildings, and loved *MASONS* very well, and he had a Son that was called *HEDVICE*, and he loved *MASONS* much more than his Father, and he was full of Practice in *GEOMETR Y*; wherefore he drew himself to commune with *MASONS*, and he learned of their *CRAFT*, and he was made a *MASON* himself, and got of his Father the King, a Charter and Commission to hold every Assembly; where they themselves were punished for Trespasses, if committed or done within the *CRAFT*, and he held himself an Assembly at *York*, and there he made *MASONS* and gave them Charges, and taught them the Manners of *MASONS*.

And commanded that Rule to be holden ever after, and to them took the Charter and Commission, to

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to keep and ordain that it should be
ruled from Time to Time.

When this Assembly was gathered to-
gather, he made a cry that all *MASONS* both Old and Young, that
had any Writing or Understanding
of the *CRAFT*, and Charges that
were made before, either in the
Land, or any other Land, that they
should shew them forth, and there
were found some in *French*, some in
Greek, some in *English*, and some in other
Languages.

And the intent thereof was found,
and he commanded a Book to be
made how the *CRAFT* was first
made and found, and commanded that
it should be read and tould when any
MASON should be made, and to
give him Charges.

And from that until this Time,
MASONS have been kept in that
Sort and Order, as well as the Men
might

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might govern it, and furthermore at divers Assemblies have been put to, and added certain Charges more, by the best advice of Masters and Fellows.



Here



Here followeth the Worthy
and Godly O A T H of
M A S O N S.

*Every One that is a M A-
S O N, take heed to his
Charge; if you find your
selves guilty of any of these
that you may amend you
again; and especially you
that are to be Charged,
take heed that you keep this
Charge,*

*Charge, for it is a great
Peril to forswear himself
on a BOOK.*

1.  YOU shall be a True Man to God, and to the Holy Church; and that you use no Error, nor Heresy by your Understanding, or by the teaching of Men.

2. YOU shall bear true Agement to the King, without Treason, or Falshood.

3. AND that you know no Treason, but may amend it, if you may; or else warn the King, or his lawful Successors, or their Council thereof.

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4. Y O U shall be True one to another ; that is to say, every Master and Fellow of the Charge of *MASONRY*, that to be *MASONS* allowed, that you do to them that you would they should do to you.

5. A N D also *MASONS* keep True COUNCIL of LODGE, and CHAMBER, and all other that ought to be kept by the way of *MASONRY*.

6. A N D also that no *MASON* shall be Chief, neither in Company, as far forth as he shall, or may know.

7. Y O U

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7. Y O U shall be true to the Lord, and Master, you serve ; and truly to be for his Profit and Advantage.

8. A N D also that you do no Villany in that House whereby the Craft be slandered.

*These be Charges in General,
that every MASON, both
Master and Fellow, should
keep.*



D 2 Now

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*Now I will Rehearse other
Charges in particular for
Masters and Fellows.*



1. **H A T** no Master shall take upon him any Lord's Work, nor any other Work but that he know himself able of coming to perform the same, so that the Craft have no Disworship, but that the Lord may be well served and truly.

2. **A N D**

2. AND also that no Master take no Work but that he take it reasonably ; so that the Lord may be well served, which is one good, and the Master to live Honestly by it, and so pay his Fellows truly their Pay, as the Craft doth require.

3. AND also that no Master, nor Fellow, shall supplant others of their Work, that is to say, if they have taken a Work, and stand Master of the Lord's Work, you shall not put him out if he be able of coming to End the Work.

4. AND also that no Master, nor Fellow, or Apprentice,

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tice, be allowed as an Apprentice of Seven Years; but the Apprentice to be able of Birth and Life, as he ought to be.

5. AND also that no Master, nor Fellow, take Allowance to make *MASONS* without the Assent of his Fellows, at the least Five or Six; and he that shall be made *MASON* be able over all Syers, that is to say, that he be Free-born, and of a good Kindred, and no Bond-Man; and that have his right Limbs as a Man ought to have.

6. AND also that every *MASON* shall give no Pay to his Fellows, but as he may deserve;

deserve; so that he may not be deceived by false Work-Men.

7. A N D also that no Master shall put Lords Work to Task, that used to go to Journey-Work.

8. A N D also that no Fellow slander falsly another beyond his Back, to make him loose his good Name, or world-Goods.

9. A N D also that no Fellow within the L O D G E, nor without, answer another Ungodly without reasonable Cause.

10. A N D also that every MASON shall prefer his Fellow,

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low, and put him to Worship.

11. AND that no *MASON* shall play at Hazzard, nor any other Game whereby they may be slandered.

12. AND also that no *MASON* shall be a common Ribald in Letchery, to make the Craft to be slandered.

13. AND also that no Fellow go to a Town where there is a *LODGE* of Fellows, without a Fellow to bear him Company, and witness that he was in honest Company.

14. AND also that every Master and Fellow come to the Assembly, if it be within Fifty Miles

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Miles about him, if he have any Warning, or to stand to the award of Masters and Fellows.

15. AND also that every Master and Fellow, if they have Trespassed, shall stand to the award of Masters to make them accord if they may; and if they may not accord, to go to the Common Law.

16. AND also that no *MASON* Mould, Square, and Rule, to any rough Hewer.

17. AND also that no *MASON* within the LODGE, or without the LODGE, to have any Mould of his own making.

E 18. AND

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18. AND also that every *MASON* shall Receive and Cherish strange Fellows, when they come over the Country, and set them at Work as the Manner is; that is to say, if they have any Work and Stone in Place, he shall set them at Work a Fourth Night at least, and give him his Wages; and if there be no Stone in Place, he shall give him Money to carry him to the next LODGE.

19. AND also he shall, and every *MASON* shall truly serve his Work, and make an End of his Work, be it Task, or Journey-Work, if they may have Pay as they ought to have.

S O these are that we have
Rehearsed, and all other you
shall keep.

S O help you God and Holy-
Dome, and by this Book, to
the utmost of your Power.

F I N I S.



E 2 Obser-

Various Methods

studied in class Q 2
now to be the last following
year fully

studied in class Q 2
of which has been
done in class Q 1

A B C D E



OBSERVATIONS
AND
Critical REMARKS
ON THE NEW
CONSTITUTIONS
OF THE
FREE-MASONS,

Written by James Anderson, A. M. and
Dedicated to the D. of Montague, by J. T.
Desaguliers, L. L. D. Deputy Grand Master.



T is universally agreed on all Hands, from sacred Writ, the Jewish Talmudists, the Magi among the Egyptians, and the Arabick Catena, that Adam was the First Architect, copying after his grand Original the Maker of all Things; but our

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our Remarker upon the *Constitutions* is very weak on that footing to introduce *Tubal Cain*, *Jubal*, and *Jabal*, for their skill in *Architecture*, whereas the First was a worker in Metals, the Second a *Musician*, and the Third a *Tent-Maker*: Now had this cunning Diver into the Secrets of Antiquity, but consulted the *Bodleian Library*, he would have found in the *Arabick Catena*, M. S. Page 137. that *Adam* caused a Beautiful Monumental Stone to be form'd, for the depositing of his Body, on which was carved all the *Geometrical Figures*, and *Hieroglyphicks*, afterwards used by the Antient *Egyptians*, together with the particular Signification of the Letter *Tau*, which was the Mark put upon *Cain*, least any one should destroy him, and was the Mark afterwards used by *Moses* to protect the *Israelites* from the destroying Angel.

Now it happen'd when *Adam* was fore-warn'd of his approaching Death, that he delivered this Stone Coffin of his, if I may be so allow'd to call it, to his Son *Seth*, with this Charge, that upon his Decease, his Body shou'd be there deposited 'till at such Time there shou'd be found a Priest of the most high God to interre it, which was verified in that of *Melchisedec*; for *Adam's* Body was safely convey'd to *Noah*, who placed it in the Centre of the *Ark*, and daily offer'd Prayers upon this Monumental Tomb as an Altar raised to God upon the Faith of his Father *Adam*: Now this is what the Remarker of the *Constitutions* wanted to know when he mentions the Two Pillars of Stone, whereon were engraven the liberal Sciences, one supposed to be raised by *Seth* and the other by *Enoch*, whereas it appears

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pears plain it was the Monumental Stone wherein *Adam* lay, that these Figures he mentions were engraven, and which Stone, together with the Body in it, was convey'd by *Seth* to *Lamech*, and so to *Noah*.

Japhet, *Shem*, and *Ham*, according as Mr. *Anderson* says, right-well understood the Rules of *Geometry*, on which *Masonry* is founded, since the Science was so handed down to them by the Means aforesaid, and undoubtedly the whole Art was improved, by having recourse to *Adam's* Stone for the Space of 400 and odd Years together, before it was buried by *Melchisedec*.

And here I hope it will not seem much out of the Way, to take Notice of a Thing often disputed by ignorant People, that *Melchisedec* was without Father, or Mother, because not mention'd in the *Genealogy* of *Adam*, which only relates to that from whence the *Messias* should be born: Now the *Arabick Catena* deduces *Melchisedec* from *Adam*, both by Father and Mother's side, as plain as *Abraham* is descended from *Adam*, and the Reader may see the said *Genealogy*, by giving himself the Trouble to call at the Printer's of this Tract.

I must beg leave to dissent from the Author of the Constitutions, who speaking of the *Egyptian Pyramids*, says, they are built of Marble-Stones brought a vast Way from the Quarries of *Arabia*, and are most of them 30 Foot Long: Now if Credit is to be given to *Sandys* in his Travels, who gives a very particular Description of these *Pyramids*, they are built entirely of artificial Stone, or a Compost of Sand, and other Materials made upon the spot, rais'd one of them to 1200 Foot.

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Foot, and the other to 1500 Foot High, whereas our Author only mentions 481 perpendicular Height.

It is plain *Moses* was instructed in all the learning and knowledge of the *Egyptians*, but it does not follow from thence that he was well skill'd in *Masonry*, for the *Pyramids* themselves, tho' monstrous sized Pillars, are not built with any Order, or Geometrical Proportion, but are rude Heaps of Stone and Sand; so that we must come to the Temple of *Jerusalem*, before we can meet with Beauty, Order, and Proportion; which was there exercised with the utmost Perfection of Art, and must be esteem'd the compleatest Building of the Universe, as having the Divine Direction to conduct the mighty *Architects*, as described to us by the sacred Penman in the Book of Kings, which being in every Body's Hands, it is needless here to burden the Reader with; but I wonder that the Author of the Constitutions should say that the *Firs* and *Cedars* of *Lebanon*, were sent to *Joppa* to be convey'd to *Jerusalem*, when it is not a Third Part of the Way from *Lebanon* to *Jerusalem*, as it is from *Lebanon* to the nearest Port, before the said *Firs* and *Cedars* cou'd be embark'd for *Joppa*.

But here I must ask leave to turn back and reprove the Author of the Constitutions, for a grand Mistake he makes in the Story of *Sampson* pulling down the Temple of *Dagon*, after he had reveal'd his Secrets to his Wife, which is impossible shou'd be so, from the Text, where it says, *Sampson would have gone into his Wife into the Chamber, but her Father would not let him*; and in the succeeding Chapter, *then went Sampson to Gara, and saw therē an Har-*
lot,

of the F R E E - M A S O N S . 33

lot, and went in unto her ; which Harlot appears afterwards to be Dalilah, who betray'd him into the Hands of his Enemies the Philistines : Thus you see how great Antiquaries may fall into great Mistakes for want of remembering the Scripture, which they read, or should read, every Day.

But our learned Doctor of Laws, to shew his extraordinary reading, takes a great deal of Pains to prove that *Hiram*, the Founder in Brass, a *Tyrian*, was not *Hiram King of Tire* ; when as the sacred Text is so expressly plain in these Words, *and King Solomon sent and fetch'd Hiram out of Tyre: He was a Widow's Son of the Tribe of Naphtali, and his Father was a Man of Tyre, a worker in Brass, and he was filled with Wisdom, and understanding, and cunning to work all Works in Brass.* Thus far the holy Penman, but the most ingenious Doctor *Desaguliers*, to make this *Hiram*, who was a Founder, and Carver in Brass, a *Stone-Cutter, or Free-Mason*, as you may suppose, has found out the very Letter of Recommendation which King *Hiram* sent to *Solomon*, which runs thus, *and now I have sent a cunning Man, endued with understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimson, also to Grave any manner of Graving, and to find out every Device which shall be put to him:* Here you find our *Free-Mason* is a meer Jack of all Trades, a Goldsmith, Silversmith, Brazier, Ironmonger, Stone-cutter, Timber-Merchant, Sawyer, Carpenter, or Joyner, a Linen-Draper, and fine Scarlet-Dyer ; when as in the said Book of Kings we read no more of him than that he was a Founder, or Caster of Brass, and other Metals, and a fine Sculptor, Carver, and Engraver. Well,

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but saith the admired Author of the Constitutions, when the wise King *Solomon* was Grand Master of the *Lodge* at *Jerusalem*, and the learned King *Hiram* was Grand Master of the *Lodge* at *Tyre*, and the inspired *Hiram Abif* was Master of *Work* and *Masonry*, then I as much verily believe that the Streets of *Jerusalem* were paved with Gold, and the Temple lined with Diamonds, and other precious Stones, as I do now, that the *Grand Master* of the *Grand Lodge*, together with the other Masters and Wardens of particular *Lodges*, do excel all the World in the Wisdom and Dexterity of *Architecture*; insomuch, that in these latter Days, the Efficacy, Secrecy, and Power of the Leathern Apron is become the Admiration and Wonder of all Wise Men: But I am ashamed that our Author has not attempted to prove that either King *Solomon*, or King *Hiram*, were once honoured with the Worshipful Distinction of the *Leathern Apron*. This must needs bring a Slur upon that Dignity in *Masonry*, which carries its Head as High as the Foundation of the Universe; for *Adam* and *Eve*, wearing Aprons of Fig Leaves, to shew they understood Rule and Proportion, was an Emblem that some of their Posterity wou'd take it an Honour to wear *Leathern Aprons*; which according to the Geometrical Form and Figure thereof, might serve hereafter as a Foundation of all *Masonry*, *Sacred*, *Civil*, and *Military*, Three Distinctions of *Masonry*, made use of by our most Ingenious Learned Author of the *Constitutions*, who learnt it of *Pythagoras*, who learnt it of *Thules*, who learnt it of the *Chaldean Magi*, who learnt it of — who were all *Free-Masons* with a witness.

of the FREE-MASONS. 35

The next cutting Stroke to support the Dignity and Universality of *Free-Masons*, that the Author of the *Constitutions* labours at, is to bring in all Sorts of Mechanicks, that Work by *Geometrical Proportion*, as Brick-layers, Carpenters, Joyners, and Tent-Makers, with a vast many other Crafts-men: His Business had been to have mention'd all in general Terms, or at least not to have forgot that ingenious Artist, or *Free-Mason*, who made a Chain for a Flea of a Thousand Links, that altogether did not weigh the Thousand Part of a Grain, with the present curious *Knick-knack* Makers of Twezers, Nut-Crackers, and Tooth-Picks, to the Admiration of all Mankind. For in short, according to the Opinion of *Sandivogius* who copied after his Great Master *Trismegistus*, all Sorts of Sciences are contain'd in *Masonry*: Nay, *Valentine* in his *Currus Triumphus*, goes so far as to say, an Artist cannot be properly call'd an *Adept* without he can build his *Athanaors*, his Digestors, and his Reverberatory Furnaces with his own Hands, in which is required the skill of a Bricklayer, a Mason, a Smith, and an exquisite Geometrician.

We must agree that to the Forming of a good Astronomer, it requires he should be an accepted *Free-Mason*, that if he should at any Time be out in his Calculation of the Distance of any Star, he might be able to lay the Foundation of a Tower, like that of *Babel* to scale the Heavens, and take the Dimensions of every one of them to an Inch. *Paracelsus* who was as errant a *Free-Mason* as *Adam*, or any of his Posterity, says, the Miscarriage of the grand Design in building the Tower of *Babel*, was not owing to the Confusion of Lan-

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Languages, but to too glib a Tongue, whence happens the Mistake in the Translation from the *Chaldee* Copy of the Word Languages for Tongues; for one of the most expert Workmen in that Grand Fabrick, being in Bed with his Wife, who had scolded him severely that Night, on a sudden fell a laughing, thinking on the great Design they were about, whereupon his Wife waking suddenly, demanded the Reason of that Laughter, which waked her from her rest; the poor ingenious *Free-Mason*, who stood in awe of this Terma-gant, at her incessant importunity at last confessed the Secret, that he had enter'd into Combination with the rest of the Builders of *Babel*, to carry on that Work 'till it should reach to Heaven, and he was laughing within himself to think how one Day he shou'd give her the Slip; for they all desigh'd when that was finish'd, to make the best of their Way to Heaven and leave all their Wives below to shift for themselves on Earth, since *Eve* had play'd their Father *Adam* such a slippery trick as to betray him out of Paradise, he had left it in Charge to his Male-Postery to return the Favour the first Opportunity; and this they had bound themselves now by an Oath of Secrecy to perform: The next Morning the whole Camp rung with the Discovery, and the Confederate Body of *Free-Masons* broke up in such Confusion, that they understood not one another, but by Signs and Tokens to depart; and so they left their Tools behind: Now the learned do agree, those Signs remain among accepted *Masons* even to this Day. And this is consonant to what the ingenious Doctor in his Remarks, speaking of the *Laws*, *Forms*, and

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and Usages, of the respective Societies of Free-Masons, seems to hint about their Confusion, when he says, but neither what was convey'd, nor the Manner how, can be communicated by writing, as no Man can indeed understand it without the Key of a Fellow-Craft.

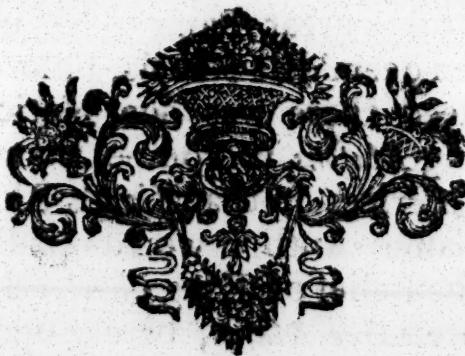
Our learned Author of the Constitutions like a true Author of Uncertainties, very learnedly asserts, that the Laws and Charges of Free-Masons, had been seen and perused by K. Henry the 6th, and his honourable Council, who allowed them as they had been drawn out and collected from the Records of antient Times: Now had he produced one of the Stile of that King's Reign, or refer'd the Reader to the Paper Office in White-Hall, the Remembrancer's Office at Westminster; or the Records in the Tower, some Notice might have been taken of his Labours; but instead of that, takes great Pains to let us know they were then deem'd as Rebels, Felons, Vagrants, &c. indeed there was due Notice taken of Labouring Masons to compel them to work at moderate Prices in that King's Reign.

The same Author wou'd gladly insinuate into us the Belief of King Charles the 2d, being an accepted Free-Mason, barely upon this Consideration, that he was a great Encourager of the Craftsmen; and likewise says, that King William the 3d was by most reckon'd a Free-Mason, but knows nothing of the Matter himself; from hence it is plain what mighty stress there is to be laid on their Records of antient Times, when they cannot inform us truly of what was so lately done; as if Two such Famous Kings of our own Nation cou'd be admitted Free-Masons, and no Record made thereof in any of their famous Lodges who was

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was Grand Master of the Grand *Lodge* at that Time ; or why one, or other of those Princes, honouring them with becoming a Member of the Antientest Society in the World, should not accept of, or at least be complimented with the Title of Grand Master : But I am weary of this Subject, 'till better Authority prompts me to pursue it.

F I N I S.



A



A SHORT
DICTIONARY
Explaining the private
SIGNS, or SIGNALS,
Us'd among the
FREE - MASONs.



2



A S H O R T
DICTIONARY
Explaining the private
SIGNS, or SIGNALS,

*Used by the Members of the SOCIETY of
FREE-MASONS, upon particu-
lar Occasions; digested in an Alphabetical
Order.*

Ankle.



Member to touch the Right Leg as he goes along the Streets, brings a Member (if he sees him) from his Work on the Top of a Steeple. To touch the *Ankle* of the Left Leg, brings him down to talk, from any other Part of the Church.

Back. To put the Right Hand behind him, fetches a Member down from any other Edifice that is not built to an Holy Use: And to put the Left Hand behind him, signifies that the Member must come to the Publick-House near-

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est the Place where he is at Work, whether it be Tavern, Ale-house, or the like.

Belly. To put the Right Hand ~~on~~ it, is a Sign for the Member to be in the Mall in St. James's Park in an Hour: And to put the Left Hand upon the *Belly*, is a Sign for his being in *Westminster-Abbey* in Two Hours.

Breast. To clap the right Hand upon the right Breast, is a Signal for a Member to meet him that makes it in St. *Paul's* Cathedral at the Time of Morning-Prayer: And to clap the left Hand upon the left Breast, signifies you will be in St. *Paul's* Cathedral at the Time of Evening-Prayer.

Button. To rub the right Hand down the Coat *Buttons*, is a Sign for a Member to be upon the *Royal-Exchange* at the Beginning of Change Time: And to rub the left Hand down the Coat *Buttons*, signifies he shall be at the *Sun-Tavern* in *Threadneedle-Street*, as soon as Change is over. Also to rub the right Hand down the Wastecloth *Buttons*, signifies he must be at the *Horns Ale-House* in *Gutter-Lane*, at Nine of the Clock the next Morning: And to rub the left Hand down the Wastecloth *Buttons*, signifies that you must be at the same *Ale-House* at Eight of the Clock next Night.

Calf. To rub the *Calf* of the Leg with either Hand, the Member to whom the Signal is made, must be walking precisely at Two by the Fountain in the *Middle-Temple*: And to rub the *Calf* of the left Leg with either Hand, signifies you must meet him at Four in the Afternoon, on the *King's-Bench Walk* in the *Inner-Temple*.

Cane. To swing it, signifies the Member must be at Home at his own House at Seven in the

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the Evening : And to hold the Ferril of the *Cane* upwards, he must be at Home at his own House next Morning, 'till Nine of the Clock.

. *Cheek.* To scratch your right *Cheek* with either Hand, signifies the Member must be in *Lincoln's-Inn Walks* at Eight of the Clock next Morning : And to scratch his left *Cheek* with either Hand, signifies he must be walking under the Chapel of the same Inn next Day about Dinner Time.

Chin. To touch the *Chin* with the right Hand, signifies the Member must be at *Old-Man's Coffee-House* at One of the Clock past Noon : And to touch the *Chin* with the left Hand, signifies he must meet him at *Young-Man's Coffee-House* at Five of the Clock in the Afternoon.

Coat. To hold up the Lappit of the right side of the *Coat*, signifies the Member must be in *Gray's-Inn Walks* at Seven of the Clock next Morning : And to hold up the Lappit of the left side of the *Coat*, signifies you must be at the same Place next Day about Four of the Clock in the Afternoon.

Dog. If the Member that makes the Sign has a Dog with him, and calls him to him to stroke him, it signifies that the Member to whom the Sign is made must be in the long *Piazza in Covent-Garden*, at Two of the Clock in the Afternoon.

Ear. To take hold of the right Ear with either Hand, signifies the Member must be at *St. James's Coffee-House* at Three of the Clock in the Afternoon : And to take hold of the left Ear with either Hand, signifies he must be at the same Place by Six in the Evening.

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Eye. To rub the right Eye with either Hand, signifies the Member must come to his House that makes the Sign, by Seven a Clock next Morning: And to rub the left Eye with either Hand, signifies that he must go to the same Place at Dinner Time.

Foot. To shake your right Foot, signifies that the Member must be at the Dial in the *Privy Garden* at *White-Hall*, at Nine of the Clock next Morning: And to shake the left Foot, signifies he must be at the same Place next Day about Four in the Afternoon.

Forehead. To touch the Forehead with the right Hand, signifies the Member must be at the *Devil Tavern* in *Fleetstreet*, at Eleven of the Clock in the Morning the next Day: And to touch the Ferehead with the left Hand, signifies he must be at the same Tavern next Day about Nine of the Clock at Night.

Glove. To hold up a Glove with your right Hand, signifies the Member must be walking in the *Piazza* of St. James's Palace next Day at Ten in the Forenoon: And to hold up a Glove with the left Hand, signifies he must be walking at the same Place next Day about Five in the Afternoon.

Hat. To clap either Hand upon the Crown of the Hat, signifies the Member must be at the *Bell-Tavern* in *Kingstreet* at *Westminster*, by Eight of the Clock next Morning: And to pull the Hat off, signifies that he must be at the same Tavern next Day at Seven of the Clock in the Evening.

Heel. To touch the Heel of either Shoe, with either Hand, by lifting it up, signifies that the Member must be at the *King's Arms* in *Southwark*, precisely by Noon.

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Inkhorn. To pull an Inkhorn out of the Pocket, and hold it up, signifies that the Member must be at the *Fountain Tavern* in the *Strand*, by Six of the Clock in the Evening.

Knee. To touch either Knee, with either Hand, signifies the Member must be walking upon the *Parade* in St. James's Park, about Four of the Clock in the Afternoon.

Leg. To shake either Leg, signifies the Member must be in the *Pit of Drury-Lane Play-House*, by Seven of the Clock in the Evening.

Lip. To touch either Lip with either Hand, signifies the Member must be walking on the *North side of Leicester Square*, by Three of the Clock in the Afternoon.

Money. To put Money out of one Hand into t'other, signifies the Member must be in the *Pit of Lincoln's-Inn Play-House* by half an Hour after Six in the Evening.

Neckcloth. To play with the Neckcloth with either Hand, signifies the Member must be walking in *Bloomsbury Square*, about Three of the Clock in the Afternoon.

Odd. To make an *Odd Figure*, 1, 3, 5, 7, 9, with Chalk, on any Place, signifies the Member must be in the *Pit of the Opera-House in the Hay-Market* by Seven of the Clock in the Evening: But if the Figure be even, as 2, 4, 6, 8, then the Member must be walking on the *Tarraf-Walk in York-Buildings*.

Paper. To send a Piece of *Paper* done up like a Letter, tho' there is nothing writ in it, signifies the Member to whom it is sent must be at the *Buffler's Head Tavern* by *Charing-Cross*, at Four of the Clock in the Afternoon.

Queen. To send a Letter with only the Word *Queen* writ in it, signifies the Member

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to whom it is sent, must be at the *Queen's-Head-Tavern* within *Temple-Bar*, by Six of the Clock in the Evening.

Ruffle. To play with one of the *Ruffles* with either Hand, signifies the Member, to whom the Sign is made, must be near the Fountain in *Lincoln's-Inn-Square*, by Two of the Clock in the Afternoon.

Shin. To rub either *Shin* with either Hand, signifies the Member must be at the one *Tun Tavern* in the *Strand*, betwixt the Hours of Seven and Eight of the Clock at Night.

Snuff-Box. To toss a *Snuff Box* out of one Hand into t'other, signifies the Member must be walking in *Guild-Hall*, about Three of the Clock in the Afternoon.

Sword. To put either Hand upon the Hilt of the *Sword*, signifies the Member must be at the *Half-Moon Tavern* in the *Strand* by Eight of the Clock at Night.

Thumb. To hold up the *Thumb*, be it of the Right, or Left Hand, signifies that the Member (if it is not Term-Time) must be walking against the Court of *Common-Pleas*, about Two of the Clock in the Afternoon.

Vincent. To send a Letter with only the Word *Vincent* writ in it, signifies the Member must be in the *Tap-House* of the *George-Inn* in the *Borough of Southwark*, about Seven in the Evening.

Watch. To pull a *Watch* out of the Fob, signifies the Member must be walking by *Buckingham-House* in St. James's Park, about One of the Clock in the Afternoon.

Wig. To play with the Bottom of the *Wig* with either Hand, signifies the Member must be at the *Oxford-Arms Tavern*, in *Ludgate-Street*,

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Street, between the Hours of Three and Four of the Clock in the Afternoon.

Xenophon. To send a Letter with only the Word *Xenophon* writ in it, signifies the Member must be walking at the Corner of *Lincoln's-Inn-Fields*, which is against the Duke of *Newcastle's* House, about Three of the Clock in the Afternoon.

Youth. To send a Letter with the Word *Youth* writ in it, signifies the Member must be walking behind the *Banqueting House* in *White-Hall*, at Four of the Clock in the Afternoon.

Zachary. To send a Letter with only the Word *Zachary* writ in it, signifies the Member must be at the *Sun Tavern* in *King's-Street* in *Westminster*, at Eight of the Clock at Night.

F I N I S.



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